The PULPIT

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SEPTEMBER 1946

Is It God's Will?
By GERALD WATKINS

My Father Is a Worker
By BENJAMIN F. SCHWARTZ

When Faith Becomes a Way
By K. MORGAN EDWARDS

Putting Reality Into Religion
By J. WALTER MALONE

Some Unfinished Business
By G. CURTIS JONES

The Church and the City
By LEROY G. CLEVERDON

Jesus and Labor
By CHARLES M. CROWE

Pitching and Preaching
By G. CLIFTON ERVIN

Labor Sunday Message
1946

Sermon Illustrations

Contributed by Readers
THE PULPIT

A Long-Term Faith

"Bishop," said Thomas Carlyle to his friend Bishop Wilberforce on an occasion when they were talking about death—"Bishop, have you a creed?"

"Yes," said the bishop, "I have a creed, and the older I grow the firmer it becomes; there is only one thing that staggers me."

"What is that?" asked Carlyle.

"It is the slow progress," said the bishop, "that that creed seems to make in the world."

Carlyle remained silent for a moment, and then said slowly and seriously: "Ah, but if you have a creed you can afford to wait."

Yes, if we have a faith or a creed we can afford to wait. Remember that Kepler was prepared to wait for his recognition. Said he: "I may well wait a hundred years for a reader, since God has waited 6,000 years for a discoverer."—*Harry Taylor, Congregational Church, Jennings Lodge, Ore.*

Improving Plants and Men

Utopian idealism is coming more and more within the realm of human accomplishment. In nearly every community there are outstanding examples of individuals who have transformed their lives and have greatly enhanced their possibility of survival beyond the ages between 20 and 64 years where thousands have heretofore been doomed to die. The addition of ten years to the life span of every individual at the age of their greatest usefulness and productivity is a possibility just as certain of realization as the widespread adoption of the electric light was in the days of the kerosene lamp.

In this connection, it is interesting to note a conversation with the late Luther Burbank as reported by the *Wall Street Journal:*

"'If I have made any worthy contribution to the world,' said Burbank, 'it is the advancement and proof of the great principle in botany that a plant born a weed does not have to remain a weed or that a plant degenerated by the conditions of nature does not have to remain a degenerate.' 'Does that not apply to human beings as well?' he was asked. 'Yes,' replied the great botanist. 'Heretofore in the plant world when we have found a dwarfed plant or a weed or fruit that seemed to have degenerated until it was worthless, we have assumed God meant it to remain so, or it would never have reached that deplorable state. So we allowed it to remain a useless thing, a down-and-outer, a parasite on plant life, an obnoxious ill-smelling outcast, but I have enunciated and proved the principle that there is no plant so great an outcast that it cannot with skill and care be reclaimed'."—*Howard R. Bishop, Summit, N. J.*

The Gift of Eyes

Lawrence of Arabia told a friend of a conversation that he once had with an Arab companion as they rode camels by night across the desert, not far from the land of David. The brilliant stars prompted him to inform his untutored companion of the discoveries of modern astronomy. The Arab listened with attention until Lawrence was through. Then he replied, in simple confidence: "Yes, it is true. The foreigner looks through his wonder-glasses and beholds millions of stars. And that is all. He is proud of his knowledge. But the Arab looks up and sees, you say, only a few stars. But behind the stars he sees God."—*Robert W. Etter, Millersville, Pa.*

A Pivot for the Present

A century ago, when ships carried sails, a crew working their vessel on a round-the-world voyage discovered a young stowaway in the hold. The captain found the boy so intelligent that he decided to amuse himself by teaching the lad seamanship. One evening he took the young fellow back to the helmsman's deck and put the spokes of the great steering wheel in his hands. Instructing him on how to hold the ship to her course, he finally set the course by a fixed star in the clear heavens and went away. As he left, his final words to the apprentice were, "Steer by the star."

The day had been hard and the boy, tired beyond all bearing, fell asleep standing up. Undirected by a helmsman, the ship veered before the wind and the stowaway was awakened by the loud slapping of idle canvas. He looked for the star by which he was to guide the ship's course, and when he finally discovered it, instead of being over the bow it was off the stern. Knowing he had committed a serious error, and that he must justify it, he lifted his voice and called out: "Captain! O Captain! Set me another star to steer by! I've sailed past that last one!"

Just so we too confuse t
that are timely with those
eternal. Our lives are of
objective, filled with unnece
prehensions and fears becaus
either unwilling or unable to
a guide for our living the
experience has proved have
and because we accept any
that happens to be gleaming
upon the horizon of life at th
and seems to us to be in th
ancy. Ships cannot be broug
safe port when the helmsman
any star that that particul
strikes his fancy. Nor will
ress while man refuses to
fixed moral laws the pivot
*Walter J. Benedict, Methodis
Glens Falls, N. Y.*

Pentecost—Today

Once when I was accomp
group of Yugoslav refugees
UNRRA camp in Egypt to th
in Yugoslavia we had an
church service on board ship
announced that everyone—
American and Yugoslav—w
welcome at a non-sectarian
service to be held in the ship
at eleven o'clock. At the
time about thirty Yugoslavs
British soldiers and sailors,
American UNRRA staff
were present for the servi
Yugoslavs were all Roman
and came with rosaries in the
The British and American
sented four or five Protestant
nations. The members of the
gation differed in their bel
background but were one in
sire to worship God.

The hymns were all in
since the words of Yugosla
were not available. At the
prayer there was a period o
when each person prayed in
language. The Scripture rea
done responsively, a verse be
first in English and then i
Croatian from copies of the
Luke with English in one col
Serbo-Croatian in the other.
mon was preached in Engl
translated into Serbo-Croati
subject was "Christianity an
Reconstruction." People of t
tionalities and of varying ch
filiations thought together of
mon task of all Christians
war-ravaged world.—*J. D.
Jr., North Augusta, S. C.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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s It God's Will?

By GERALD WATKINS

l be done on earth as it is in heaven. Matthew

T is God's will? For anyone to stand in pulpit and to presume that he knows what l is, in every situation, would be nothing nsolence. It is not easy to face the tragedies ve all confront them today and come through with pat and unassailable answers. All through the ages men have battled and struggled with the problem of pain, sorrow and suffering in an attempt to find a satisfying answer. While no complete answer may be found, I believe it is possible for us to rid our minds of some commonly accepted conclusions which I feel destroy to a very large degree our conception of the character of God.

I am referring this morning atement which so many people make today y are confronted by the mysteries of life, ly the sorrows and tragedies which are so to our experience—"Well, it is the will of l we must resign ourselves to it." Here is one lost or mangled in a terrific accident, ing the excruciating pain of an incurable What is the common reaction of the Chris- ver? It is expressed in such words as these: not understand why these things take place, nust believe that they are the will of God."

GOD IS OUR FATHER!

approach to the character of God as re- Jesus, we are confronted by the Master's n that God is our Father, that we are his Jesus built his conception of God on the vn foundation of human fatherhood. Think n fatherhood in the highest and noblest l you obtain a measuring rod for the char- God. What then are some of the qualities teristics of fatherhood at its best? We think ier as one who loves his children, one who ie very best for them—one who is willing ice himself for their welfare, one who is hen sorrow comes into the life of his child, is constantly showing his child the way and example, one who grieves when the iberately refuses to follow the way of truth and righteousness as the father understands it, one who does not often compel or coerce, but who calls upon the child to do some thinking of his own and to learn from the experience of others.

If these are some of the qualities of human fatherhood, they should apply to God as the Father of us all, or else we should change this Christian concept of "God, the Father." If we follow this analogy of God as Father, it is reasonable to admit in the first place that he does not deliberately send into our lives any tragedy which would bring us suffering or pain. No earthly father worthy of the name would do that to his child, would he? Now, let me make this clear—I did not say that tragedy or suffering will not come into one's life. What I did say was that God would not deliberately send them into the lives of his children any more than a human father would deliberately send suffering and tragedy into the life of his child. Suffering does come into the life of a child in many ways. When a child is mean and antagonistic, he suffers the tragedy of loneliness and friendlessness. When a child disobeys his father's will in the home, he suffers the results in terms of broken relationships. That is—much of the suffering in a child's experience comes as the result of his disobedience and his waywardness, but suffering is not the will of his father.

HUMAN WAYWARDNESS

Carry this idea over into our relationship to God, the Father. And what do we find? Much of the suffering and tragedy which we face in life is the result of human waywardness. Take the suffering which results from war. War is the result of the failure of nations to follow the ways of God as revealed unto his children. As long as nations deliberately refuse to apply the spirit of good will to the problems of life, as long as greed and selfishness dictate the policies of nations, so long will international strife and even war continue, bringing in their trail horror and bloodshed, hunger and starvation and a flood of immorality.

The point I am trying to make is, that this kind of suffering is not the will of God, but the result of human waywardness, of the utter disregard of the Father's counsel, with the result that not only those responsible for the conflict suffer, but also countless innocent victims. Your son may be one of the victims. Is it God's will that he should be sacrificed? It was God's will that your boy should live and grow, and make his contribution to life, but the institution of war which is the result of human selfishness brought him to his untimely death.

But I hear someone say: "Why doesn't God put a stop to warfare? Why doesn't he compel the nations

to behave themselves?" Let us try to answer that question by asking another: "Why doesn't an earthly father compel his child to follow a prescribed course of action?" While coercion may be practiced occasionally, a wise parent well knows that the most he can do is to surround a child with a wholesome environment, give him an example of true and upright living, then just hope and pray that he may see the light and walk therein. To be sure a father may employ certain types of punishment in terms of depriving the child of privileges, but no earthly parent in his right mind would, if he could, inflict upon the child a deadly disease or a heartbreaking sorrow—and yet we accuse God of doing just that to his children, and we justify such action by saying, "It is the will of God."

WHEN GOD'S HEART IS GRIEVED

What I am trying to do this morning is to safeguard the character of God from many of these unchristian attributes which we have thoughtlessly ascribed to him. Thus far I have tried to point out that much of the suffering in life comes as the result of human waywardness, with innocent people becoming the victims of the sins of others. Your son may have been called upon to sacrifice his life because brutal tyrants tried to enforce their selfish wills upon the peoples of the world, but it is not God's will that these tyrants should arise and your son be sacrificed in bloody conflict. It is not God's will that this world of ours should be drenched in blood every twenty-five years. It is not God's will that the horsemen of the apocalypse ride rough shod over the earth bringing in their wake—hunger, bloodshed, famine and war. God willed this world to be a paradise. We, through our blindness as nations, have made it a shambles—and with warfare have come the broken homes and hearts, the desolation and devastation which confront so many innocent people today. I believe God's heart is as much grieved over the sorrow which comes into your life as is the heart of an earthly father into the life of whose child misfortune has come. God cannot will these tragedies and still be the Father whom Jesus revealed. He cannot will these things without sinking to a lower level of conduct than a human father.

In the Gospels we read of the healing power of Jesus, how the sick were restored and the blind received their sight. Was Jesus thus defying the will of God in removing what is claimed by many as essential to the growth of the soul—namely, sickness and pain? We know that the span of life has been lengthened because men are learning new ways of combating disease. If we say that disease is an evil to be eradicated, how can we claim in the same breath that a disease which takes the life of a loved one is the will of God?

Pain and suffering, in many instances, can be explained in terms of the result of wrongdoing, the neglect of one's health, or hereditary causes. Much of our human pain follows from the social solidarity of the race, to which we owe most of that which is priceless in our heritage; but when I see a his body all twisted and knotted by infant sis, I cannot, and will not say: "This is t God!" There must be some other answer.

WHO WILLED JESUS' DEATH?

How do you interpret the tragedy of cifixion of Jesus? Did God will it? Wa intention that Jesus should be crucified? the will of God that Jesus be crucified, blame the Jews for crucifying him? Wer doing the will of God? I know that countl passages may be quoted in support of the that Jesus was predestined to die the tr of the cross. Attention might well be cal words, "Behold, the Lamb of God who ta the sins of the world." Or to Paul's ar his Epistle to the Romans in which he refe as one "whom God set forth to be a p through faith in his blood." Or to his Epi Colossians in which he states that it was pleasure of the Father that in Christ should dwell, and through him to reconcile all t himself, having made peace through the bl cross." These are but a few of the passa might be quoted in support of the conte God's plan for the redemption of mankin sending of Jesus into the world to be cr

Listen to this argument as it is set forth zine entitled *The Prophetic Word*. I am qu an article by a recent contributor. "J into the world," he writes, "not to live, He is, in fact, the only man who ever ca world for that purpose. Of other men it that their life work was cut short by death. it is true that his life work was his death. lived, Christ is 'the Man who died,' and his his main achievement. He came to do for could be accomplished in no other manne his death on Calvary—a shameful death, death, yet a glorious death, for 'He put a the sacrifice of himself.' "

GOD'S DECREES—OR MEN'S?

Such is the argument which is commonl many Christian circles. If we accept it, we the question—"Why condemn the Jews fo Jesus and crucifying him, if it was the w from the beginning that Jesus was pred receive such treatment at the hands of m "Why condemn Judas Iscariot for betra if this was the plan of God?" We condem for refusing to accept Jesus. Supposing the comed him as the light of the world—what have happened to God's plan of salvation to me that these are legitimate questions must face. The interpretation which claim cifixion of Jesus as God's plan places God' on a lower plane than that of a human fa you imagine an earthly father deliberatel the crucifixion of his son?

One contributor to the volume, *Cu*

ligious Thought, faced the question in this fashion. I quote his words: "When we are troubled by the thought of the evil that is done in the world, the best thing to do is to remember the cross of Christ, for the cross was not only the supreme manifestation of the love and the goodness of God, it was also the supreme exhibition of the wickedness of man. Calvary was the greatest of all crimes. Yet it was determined and decreed by God and carried out by wicked men. That is what St. Peter said in his great sermon on the day of Pentecost when, talking to the crowd, some of whom had a part in the death of Christ, he said, "Him having been delivered up by the determinate foreknowledge and counsel of God, ye with wicked hands have crucified and slain!" Note the position which this author takes! "Calvary was the greatest of all crimes. Yet it was determined and decreed by God." Think of God determining and decreeing the greatest of all crimes! And if he determined and decreed this "greatest of all crimes," why blame the "wicked men" who carried out the crime?

A DILEMMA FACED

Let us try to face this problem frankly. Dr. Leslie Weatherhead in his book entitled *The Will of God* makes this statement: "It was not the will of God that Jesus should be crucified, but that he should be followed. It was the will of evil men that Jesus be crucified." Here we face a real dilemma. If we say that it was not the will of God that Jesus be crucified, then we must reject countless biblical passages which unquestionably point to the death of Jesus as the predestined plan of God for the redemption of mankind, and we will be charged guilty of gross heresy. If we say that it was the will of God that Jesus be crucified, then we are admitting that God plans evil that good may result, and thus we must absolve Judas, Pilate, the Scribes and Pharisees, and all the enemies of Jesus of any blame, for they were but doing God's will. We must also admit that the character of God becomes to us an enigma.

It is not my purpose this morning to attempt to solve this problem of what is the will of God. It would be presumptuous on my part to claim a solution, but I do want to challenge some of the smug conclusions which are frequently given without sufficient consideration of the difficulties involved.

'RESCUING' GOD

Let me try to sum up what I have been trying to say this morning in this feeble attempt to rescue the character of God from some of the illogical interpretations which I believe have been given, and are still being given today.

1. Evil is the enemy of God. I cannot conceive, neither will I accept the idea that evil such as war and disease are the will of God in the sense that they have been deliberately sent by him—any more than I can conceive myself as a human father deliberately sending, if I could, such tragedies into the life of my child.

2. Many of the evils in life today are the result of wrong choices on the part of man. Because of these wrong choices calamities such as war and disease with their attendant sufferings are thrust upon the innocent.

3. Much pain and suffering is still an enigma to me. While I am aware of the current attempts to rationalize pain—in terms of discipline, warning, character building, etc., there are times when we are called upon to be spectators of physical agony, crushing calamities or desolating grief, that all the theories about suffering and its uses simply shrivel up and seem nothing short of chicanery.

4. While I am aware of the glorious fashion in which suffering and pain are faced by many individuals, I believe there is nothing ennobling or purifying about suffering itself. I agree with Canon Streeter when he states that "the most natural effect of suffering is not to ennoble but to embitter, not to purify but to weaken. The natural reactions to suffering are vindictiveness, degradation, peevishness and despair. When the contrary result is found, it is because there is something in man—or at least in some men—which can counteract these 'natural' reactions. And this something does exist." Thank God, some people triumph over their pain and suffering, revealing to us the strength and beauty of their faith, but that does not mean that suffering and pain as such are good, and are deliberately sent by God.

5. The crucifixion of Jesus was the will of evil men. When faced with the dilemma of compromising his ideals or going to the cross, Jesus chose the cross. In so doing, he was the victim of the will of evil men.

ONE SUPREME FACT

We have not found the solution to the problems confronted this morning, but we have approached them with honest minds and hearts. God's will may not be clear to us at every step of the way but we can go forth with confidence if we can be sure that God is a Fatherly Spirit whose love surrounds us, even though the way at times be dark and difficult. It is this truth which gives meaning to life and sends us forth to meet the inevitable and inexplicable experiences with courage and faith,—a truth which James Gordon Gilkey has expressed beautifully in a poem which he uses in one of his books:

In this vast universe
There is but one supreme truth—
That God is our Father.
By that truth meaning is given
To the remote stars, and numberless centuries,
The long and heroic struggle of mankind.

O my soul, dare to trust this truth,
Dare to rest in God's kindly arms,
Dare to look confidently into his face,
Then launch thyself into life unafraid,
Knowing that thou art within thy Father's house,
That thou art surrounded by his love.
Thou wilt then become master of fear,
Lord of life, conqueror even of death.

My Father Is a Worker

By BENJAMIN F. SCHWARTZ

But Jesus answered them, My Father worketh even until now, and I work. John 5:17.

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. Romans 8:28.

WHEN JESUS insisted that God was a Father who worked, it is recorded that the Jews sought to kill him because he not only broke the sabbath by healing an impotent man but because he called God his Father, thus making himself equal with God.

Actually the entire ancient world would have repudiated Jesus' definition of God as well as his right to speak, since he was a carpenter. The world of his day did not share our rather high opinion of manual labor. Had he made such a statement in Alexandria, Egypt, he would have run squarely into the hostility of its teachers who, like some of the teachers of our day, held out to their students the inducement that hard study was primarily a safeguard against having to work with their hands. A manual laborer, they insisted, had "fingers like a crocodile and a smell worse than fish-spawn."

WORK SEEN AS IGNOBLE

Or, if Jesus had proclaimed this strange doctrine about God on the streets of Athens he would have collided with the objection of Aristotle who urged that the mechanical arts are far from godlike; for, he said, they make the body, soul and intellect of free men unserviceable for the use and exercise of virtue.

On the streets of Rome Jesus would have found the same situation. Even the stoic, Marcus Aurelius, held that "those that profess mechanic arts are in some respects no better than idiots." In China, likewise, he would have discovered open antagonism, for the Chinese philosophers held that manual labor was an activity far too inelegant for a true scholar to pursue. Even as late as 1919, when a geology examination was given in an otherwise excellent university in China, the students could not distinguish between slate and sandstone because it was not considered proper to get one's hands dirty by doing field work.

Only the Hebrews among all these ancient peoples held a worthy conception of the worker. There was something about the tradition of their own bondage in Egypt that carried over into practical living. Every Jewish lad was required to learn a trade. So Jesus was a carpenter; Paul a tentmaker; Peter, James and John fishermen.

Fortunately we in America are the inheritors of this tradition. Subduing a great continent demanded manual labor from the best of us. Benjamin Franklin reached back into that tradition in his famous le addressed "To Those who would Remove to Ameri and insisted: "God Almighty is himself a mechan

GOD AND THE WORKER

Keeping these two ideas of fatherhood and w together is one of the most important services church can render to our modern world. In a when the labor issue is so much in the forefront well to remember that God holds access to every la union. What a pity that Russia has forgotten th Let us be sure that we do not forget it in America.

Consider the significance of this in relation to Paul. Our second text had lost some of its poign significance in the old King James Version. "All thi work together for good to those who love God," the old translation. We are deeply indebted to later revisers of the New Testament who restored thought to us in the purity of St. Paul's statem "God works in all things with those who love hi That makes sense. No longer impersonal *things* wo ing in some magic way, but the personal, working G and Father is the agent, here as always, in the apost thought.

Our Father is a worker whose divine hand is in *things,* shaping them to the good of his children. hand is in the various moods of nature. Jesus saw in the lilies of the field, in the grass of the meadow the growing wheat and in the fall of the sparrow fr the roof. But he also saw God's hand in the storm stress of unpleasant, even tragic things. He drea the cross until he was convinced that even that God's will. So St. Paul accepted shipwreck, scourg stoning and the untold hardships of the long missi ary road as the working hand of God.

FAITH FOR TODAY

A faith like that ought to give us something to to when we face our modern problem of heredity environment. If the Father's hand is in that we h no earthly reason to go whining through life blam every misfortune on some impersonal "system" or some hereditary taint in our bloodstream.

I am not discounting those poor unfortunates w in India for example, are the victims of a vicious c system in the very name of religion from which ther no escape even in death. Yet even there Christ ho out the healing hand of God and there is hope for outcast. Nor am I discounting the terrible effects of social sins that leave their ghastly scars on the bo and souls of diseased offspring. But for normal, heal human beings to go sniveling through life and blam it all on heredity or environment is both unintellig and unchristian.

Even an enlightened paganism like that of Henl "Invictus" is preferable to the chronic tribulators w whine their poor way through life. There is someth noble about a head that may be bloody but unbow There is nothing very noble about an ostrich-like esc from the bludgeonings of chance behind the skirts ancestors.

But to see God at work in misfortune takes

beyond even this. Elinor Lennen in her poem ɔcessional" comes very close to this insight:

ı thousand forbears march within my blood,
'heir life-streams merge and lift mine to its flood;
ny heart, be swift and steadfast, bold and true,
'en thousand hearts have put their trust in you.

s a matter of fact, most of us have had much better stors than we have ourselves turned out to be. e of the things we see fathers and mothers doing days make us wonder if the favorite pastime of modern delinquent parents may not be making keys out of their ancestors. After all, we choose ancestors from a rather imposing and infinite ty.

JESUS, THE CARPENTER

keeping this idea of a working Father-God cen- we can have a new appreciation of Jesus, the enter. Daily he received the prayer blueprint from . Hourly he worked out the details in terms of g service, a healing ministry, a refuting of error, ansing of the temple, at last a cross to span the n between time and eternity.

hat is how it becomes effective. God works in through a Son who daily seeks to do his perfect He works through Christian fathers in family s where love and understanding are enshrined. vorks in all things for the good of all his children. those who would share in the insight of Jesus be willing to follow the implication of that full ment.

/ith such a yearning in his heart God has a right pect us to share in his concern for the least of his ren. Some of us do. All of us should.

I listen to the agony of God—
I who am fed,
Who never yet went hungry for a day.
I see the dead,
The children starved for lack of bread—
I see, and try to pray.
I listen to the agony of God—
I who am warm,
Who never yet have lacked a sheltering home.
In dull alarm
The dispossessed of hut and farm
Aimless and transient roam.
I listen to the agony of God—
I who am strong,
With health and love and laughter in my soul.
I see a throng
Of stunted children reared in wrong,
And wish to make them whole.
I listen to the agony of God,
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell,
Or bring his Kingdom nigh.

GOD IS LIKE THAT

nd that consideration makes all the more mean- l Bishop McDowell's charming little story about ain experience. He chanced to share his seat with ng man who was fairly bursting with energy and enthusiasm. It is easy to begin a conversation with such a person. Almost immediately the young man started to talk. "I'm a salesman, a jewelry salesman," he introduced himself. And the bishop, recalling the scripture about our Lord's coming to make up his jewels, countered with, "So am I, my friend, so am I." That won the young man's interest and he began to enlarge upon his theme. "I work for my father," he confided. "You see, father is the head of the firm." "What a coincidence!" said the bishop. "I work for my Father too." "Then you'll understand how I feel," the young man beamed. "The reason I'm so excited is because when I left the office my father told me that if I made good this trip he'd make me a member of the firm."

Our Father is like that. To the degree that we work, his purposes are accomplished. Testing our workmanship determines our relation to him and our sense of well-being here and hereafter.

Listen to the calm assurance of St. Paul at the end of his career: "I have fought a good fight. I have run a straight race. I have finished my course. Henceforth there is laid up for me a crown of righteousness." That is what it means to make good this trip—the *one* trip we make through life.

"My Father worketh hitherto; and I work." We cannot escape the implications of that. May we prove worthy partners of a Father who is a worker.

Why I Love the Church

It is the shrine of my faith at whose altar I offer sacrifices to God.

It is the sanctuary of my worship in whose holy place I seek the presence of God.

It is a retreat amid the cares of the world where I renew my strength at the fountain of life.

It is a refuge amid the temptations of life where I lift up my eyes to the hills whence cometh my help.

It is Bethel amid the fears of life where I catch a vision of the open heavens and the ministering hosts.

It is the birthplace of faith and hope and love, and the cradle of peace and good will and brotherhood.

It is in the church that I find Christ, hear his Word read and learn the way of life more perfectly.

It is in the body of the church that I feel the fellowship of a more blessed life, and find the pure friendships that spring from its faith.

It is the church that calls me to better living, and shows me the way of service through its unselfish ministries.

"Christ loved the church and gave himself for it," and surely it is worthy of my best love and loyalty.

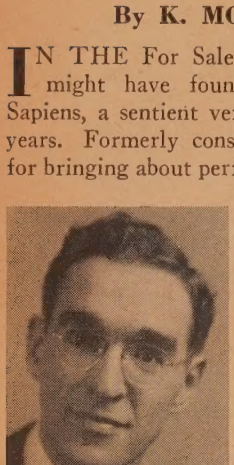
ADIEL J. MONCRIEF.

IN JESUS may be seen and felt and known every element of true beauty. His was the strength of mountains. His was the tenderness of blossoms. His was the norm by which all attitudes and actions must be measured and judged. And his was the love that covers the earth and quickens the heart like fragrance from the flower gardens of Paradise. HOBART D. MCKEEHAN.

When Faith Becomes a Way

By K. MORGAN EDWARDS

IN THE For Sale section of a London daily one might have found this advertisement: "Homo Sapiens, a sentient vertebrate biped, age about 40,000 years. Formerly considered God's chosen instrument for bringing about perfection on earth. Now admittedly incapable of controlling his environment. Offered, as is, somewhat shopworn, to the lowest bidder. Apply H. G. Wells, London N. W. 1, England."



The 79-year-old prophet told us in his latest book that "the end of everything we call life is at hand and cannot be evaded." For Mr. Wells, nothing can save us.

Lewis Mumford traces our difficulty to the madmen who operate our world — "general, admiral, senator, scientist, administrator, secretary of state, even President." Madmen, these, because having a "comet by the tail" they treat it as if it were a "child's skyrocket." We allow them to go on with their game because "we are madmen too." Mr. Mumford sees humanity doomed through our derangement of values.

With some of our best known writers forecasting despair we have fallen into an unwarranted prevalence of the sentiment that men are "aimless atoms ambling toward annihilation." In the name of religion dare we challenge such cynicism?

A young man, coming from several years on the battlefield, sat in my study this week and said: "When I returned from the war I had an eager interest in attending church. Why do preachers spend so much of their time talking about destruction and atomic annihilation that they almost drive me away? I came from a worship service recently with the mental image of human flesh lying helpless at the base of a tall tree crying up into the heavens for help. For two years I have seen sniveling human flesh crying up into the darkness, 'Lord, save me!' I want to know whether there is someone on the other side who is willing to help."

BEYOND THE CREEDS

The minister who portrays humanity as being helpless without divine aid is half right. But the lad is also correct in insisting that there is more to it than that. True religion is more than an asking—it is an answering too. Beyond questing is assurance, or religion means nothing at all. Christians caricature Christ when they put him on the side of the hopeless pessimism of H. G. Wells or Lewis Mumford.

Occasions arise when what we need is something beyond a creed. It is making that creed a living way. A creed is born to clarify our thinking. Time us to reduce our creed into a way of life. Faith s us out of the valley of doubt. Only living can d us from annihilation. (This is true figuratively a as literally.) For millions who have seen wh disregard for human life the vital question is no religion credible?" but "Is it possible?" No have been tenable for long unless they have be duceable to the fabric of living.

The history of the American Revolution d strates a period when the creed of democracy p its way into the texture of American life. Near of the intellectuals—the lawyers, doctors, prof and preachers—were monocrats. They feared th of democracy and the loss of aristocracy. Led b brilliant Alexander Hamilton and Fisher Ame greatest orator of his time, a host of notables arrayed against the champions of "levelism." M Washington is reported to have added her scorn t of Hamilton by referring to those who trusted i masses as "filthy democrats." Timothy Dwight tinguished New England preacher, frequently p the devil by to damn democracy.

But Jefferson knew what Hamilton either di know or ignored—that the creed of democracy begun to course through the veins of the people. masses were beginning to live their faith. Demo was on the march. History was in the making. H ton, Adams, Wolcott, Morris to the contrary—i not matter now—democracy was becoming a reali

Such is the demand of our religious heritage. men that our faith works, achieves results, changes and shortly they will adopt a living creed.

THE WAY OF BROTHERHOOD

In the late thirties three Jewish refugees enlist the French Foreign Legion. The officer in charg Adjutant Tessier. At times he was cruel. Alwa was puzzling. For hours he would have the men n in the desert sun until they were on the verge o haustion. During their retreat the favorite relax for these Jews became the expression of their h for the adjutant. One afternoon Adjutant Tessier a visit to their tent and summoned them to his qua In the strange interview which followed he told nothing of himself. They were amazed to dis that he was familiar with the writings of the rabbis. He summoned one of them, who had b philologist, to teach him Hebrew.

Some months later a volunteer joined the L whose very presence seemed to upset the adjutant. day, in the company of the three Jews, the adj asked the new recruit to tell the others his name.

"My name is Rathenau."

"Are you related to Walter Rathenau who was k in Germany in 1922 by three German assassins?" a Tessier.

"He was my uncle," returned the soldier.

"Two of the men who killed him shot themselv escape arrest." The adjutant was speaking delibera almost cruelly, now. "The third gave himself up was sentenced to prison. His name was Teschau.

, Adjutant Tessier, how do you know this?" Rathenau eagerly.
you say Adjutant Tessier? No, lad. Call me u. Adjutant Teschau."
hard lines began to disappear ffom the adjutant's n his hands he held a letter which had been d with age. It was from Mrs. Rathenau, mother nan he had killed. Just before he began to read ed up and said: "With my two companions, I Walter Rathenau because he was working with George on a United States of Europe, and he was a Jew." Slowly he read the letter which in his trembling hands. "I forgive you for my son. May God forgive you. If you had that you were killing the one man who might ne more for Germany than any other man you have taken your own life instead."
n World War II began, the men in the Foreign were granted their freedom to return to France n in her cause. Teschau returned, but not to r France. Disguised as a dock-hand he lived he coast and assisted in the smuggling of Jews German-occupied territory. At the end of the was officially credited with having smuggled ws out of the country into freedom and safety. spirit of forgiveness which prevailed in the heart ated and persecuted Jewess demonstrated the of her Hebrew faith and set redemptive forces in society.

CHRISTIANITY'S TEST

hristianity is to be a force instead of a form it ot only impart truth and engender faith—it notivate to action. The vital question is not, faith tenable?" but rather, "Is it a force in ld?"
' faith was frequently confronted with a work-. Could the selfish and clutching Zaccheus be ver into an unselfish and devoted servant of ty? Could love purify a Magdalene? Could ng for the best in a man change him from a vacillating deserter to a foundation of stone? rables of Jesus are meaningless without this f religion. The love of a father could bring a l home. The eager and searching eye continued everything inside-out in search of the lost coin. epherd refused to give up the vigil until all of ep were accounted for. How we limit Christ e stop short of putting our faith in him to work! rely, in such a world as we now have on our there is need for Christ's saving gospel which, s been lost by men and nations.
sense of eagerness which meets us in the s and the hunger apparent among the masses cations that men everywhere, like the lad re-rom battle, are searching for something which king answer. We need to assure men that God ng Father who has not gone off because things too difficult. A Christianity which cannot face stions is unworthy and outmoded. Can our nity make Christians trustful of their allies, g toward their enemies, willing to subordinate their own group interests? Is our Christianity more than asking questions in the dark? Is it also at least a part of the answer?

WHEN FAITH GOES

Whether Christianity will be effective for us will depend largely upon what we do with it. Dr. Fosdick tells of a Yale professor of a generation ago who had lost his faith. The professor insisted that he had never given up his belief. He simply tucked away his system of belief into a drawer and kept it there. When he went for it one day the drawer was empty. Precisely. An empty drawer waits for any man whose faith is a set of beliefs tucked away harmlessly into a mental drawer.

Browning forces the issue for every man:

Like you this Christianity or No?
Has it your vote to be so if it can?

Christ must have your vote "to be so" for your life. He will not force his way into it. There is no room for him in the heart which does not feel the need of his presence. You must cast your vote to make him Master of your life—weakness overcome in his strength, selfishness lost in following him, his purpose and his way the ruling passion of your new life.

Christ must have your vote "to be so" for your world. Bitterness will not give way to understanding by accident. The Winchells and the Pearsons caution us only of the treachery of our neighbor nations. The Churchills build up confidence in one power at the expense of another. In time of tension it is not natural to trust the best in others. Christ dared to look for the unborn best in all men—to include them as sons of his Father, and finally to die upon a tree in the redemptive hope that each might be brought into right relations with his Father. Christ believed that the love of God excluded no one. Nothing short of that all-embracing love in our lives is worthy of his memory or adequate for the world.

Faith at its best is far more than a creed. It is a motivating force which is able to put us to work among men. Hear the record: "Faith led Noah . . . Faith enabled Abraham to obey when God summoned him . . . Faith made Moses leave Egypt." (Hebrews 11, Goodspeed.)

At its best, faith *leads* men, *enables* men, *makes* men.

Like you this Christianity or No?
Has it *your* vote to be so if it can?

Our commitment to the world mission of Christianity must be for life. It is an age-long campaign in which we are engaged. In that campaign striking progress has been made in the past thirty years. This statement may seem contradicted by the kind of world in which we live. Christ is far from dominant in the world's life, yet never has he been so widely influential as in the past three decades. The campaign must be continued and pressed. The age into which we are moving demands as never before the world-wide spread of the gospel and the daring endeavor of Christians to make that gospel effective in every realm of life.

Kenneth Scott Latourette.

The Church and the City

By LEROY G. CLEVERDON

FROM THE DAYS when Abraham "looked for a city which hath foundations, whose builder and maker is God," down to that day when men shall see the fulfillment of John's vision of "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," good men have and will be concerned for the moral and spiritual welfare of our cities. Very early in that remarkable collection of the teachings of our Lord known as the Sermon on the Mount, we find the statement, "A city that is set on a hill cannot be hid," followed by the inferred injunction that the city like men should light the way to God.

Jesus was concerned about the city. At the close of his life he made that memorable lamentation: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And then he significantly added, "Behold your house is left unto you desolate." By scriptural precept, example and spirit, and by humanitarian impulses, social vision and common sense we know that the church has a primary interest in and a major obligation to the moral and spiritual welfare of our cities.

THE CITY AT THE CENTER

Nearly sixty per cent of the nation's population live in the cities and two-thirds of the nation's wealth is concentrated in the large urban centers. The cities are primarily the homes of the influential institutions of the social order such as the colleges and universities, art galleries, hospitals and medical institutions, the seats of government, the press and radio, the business offices of industry, the headquarters for organized labor, and the centers of the great financial institutions. The stronger churches have their roots deeply implanted in the complex streams of life which make our cities living organisms of social power, for good and for evil. The culture which characterizes our way of life and our age is determined by the attitudes of the peoples and the institutions in our cities. I would not minimize the beauty and charm of rural America, or the influence of the agrarian economy, or the contributions of rural families to American leadership, but the facts clearly indicate that the cities determine the character of our cultural attitudes and they will continue to determine the cultural patterns for the coming generations.

The church with a prophetic message and a social vision will find in the city its greatest opportunity and its highest responsibility. To meet the needs of our cities the church must keep the altar fires of religious devotion glowing with a sense of the presence and they must keep the social vision clear and a discovery of the moral and spiritual needs of ple and of the basic institutions of our social or

The sense of responsibility for creating ar taining the good life in the social order is not a addition to the church's mission; rather it is the pronouncements of the great social prophe eighth century before Christ. The implicatior classic statement of Amos, "For three transgre Israel, yea, for four, I will not turn away the ment thereof; because they have sold the right silver, and the needy for a pair of shoes," ne sounded by the church today in this complex i age even more than in the prophet's time when comparatively simple. That matchless statemen cah, "What doth the Lord require of thee, b justly, and to love kindness, and to walk hum thy God," is eternal in its social implications; it dressed primarily to the nation. From the tim Protestant Reformation, the church has been al too prone to give its time and attention to the the individual. All too often it has neglected t institutions which we know are the determinin in forming the attitudes and character of all ind

JESUS AND THE CITIES

It is clear from the implications of the teac Jesus that he was greatly concerned about thos tions which affected the personalities and cha men and women and little children. The integri home, the freedom of the learning process as fied in Jesus' own search for truth, his attitud mission to the authority of the state, his concern social justice in the economic order, and his pro the church would prevail against all evil force are familiar teachings of our Lord. Not the lea institutions of society, in the mind of Christ, is the city. Its influence on the character and of the people is well known to educators, soc and religious leaders. Let that be known to churches.

A city is fundamentally a community. Th holds many fundamental attitudes. These attit variously expressed in the activities and institu the city. The schools, the baseball teams, the the library, the recreation parks, the banks, the ment stores, the loan offices and the hotels all p part in influencing the common mind of the c city government, the housing standards maintai attitudes toward minorities, the chamber of co the community chest with its many welfare agen Red Cross chapter and the Boy Scouts and the all play their part and the fundamental attitud of them seem to blend into a common attitude teristic of the city. On the other hand, the ev which inevitably become a part of every commu come ever more deeply implanted in the social st The good and the bad in community life, while to be eternally antagonistic, tend to affect eac and ultimately to blend. All the institutions an of the city combined are the real educators

ıren. In them the church has a very deep interest, ı good community will produce good persons and an community will produce after its kind.

CHURCH AND SOCIAL ORDER

low the church is not particularly interested in the nical patterns of social improvement or the methods which social institutions may become harbingers of good. The church is tremendously concerned, how-, that the social order should be of such a character boys and girls and men and women may be able to ıire from the community life those attitudes and ıes which will enable them to grow up to be good and women. The church is interested primarily alues and in persons. It leaves the methods of social rovement largely to the specialists in their respec- fields. The church, however, reserves the right and siders it an obligation to God and to society to make ıouncements on the moral standards and the spirit- values characteristic of any institution or attitude ur common life. The church should cooperate with loyally support and maintain helpful relations with y agency and institution designed to promote the l of the community. It is not expected however ecome involved, as a church, in the machinery of e institutions or agencies.

he church maintains, with a sense of deep humility with an equally deep sense of obligation to God, iritually transcendent attitude toward social institu- s. It must feel free at times to make the mind of church clear on the values incorporated in these itutions. The church should maintain such welfare ocial agencies as its resources and interests will per- for the improvement of the community and as ns for its own social expression. Such institutions hurch community centers, youth centers, nursery ols, recreation centers, hospitals and schools may serve this purpose. The fostering of church insti- ons should enlarge the social vision of the church.

LACK OF SOCIAL VISION

he church does not have the resources to maintain quately all of the institutions needed by society. The urces of the entire community are required for these oses. The greatest danger to the church is its own of social vision. It has been charged with fostering otherworldly type of religion to the exclusion of its gations to the affairs of this life; of desiring to ıtain the status quo in social relations; of indiffer- to the needs of the institutions of the social order; elfish concern for its own institutionalism. And the ges are too often true. It behooves the church to nine itself on all these matters. It ill becomes any tution, especially the church, to make pronounce- ts on matters of social values unless it has a deep e of social obligation.

he church has a contribution to make to the com- ity life which no other institution can give. That ribution is the sense of responsibility to God for ıg according to the accepted moral customs, codes spirit of the Christian way of life. This is where gion and social ethics meet. The sense of responsi- y to God for ethical living is a dynamic factor in attaining the good life, both individually and socially.

I now leave the subject of principles governing church-community relations and turn to a consideration of the practical applications of those principles to the social needs of the city. As a matter of first importance it should be said that the church needs to understand the major social problems of all the people of the city. For the most part the church is made up of middle-class people and naturally its life is colored by the outlook of this stable group. It should be remembered, however, that one of the most dominant characteristics of a city is the migratory character of much of its population, and hence the more or less unstable character of many of the people in this great classification.

WHERE THE CHURCH FAILS

We saw this vividly revealed to us in our own city of Savannah during the war period. I am told on good authority, according to a study made in 1939, that 73 per cent of the people living in our city do not own their own homes or are not purchasing them. While 27 per cent only are home owners, it is encouraging to note that since 1900 home ownership in Savannah has increased by 10 per cent. The large percentage of people who do not have homes of their own are necessarily not deeply rooted in the community life. The first time that a more advantageous position comes to them, they move. All of our churches know the large losses sustained by the removal of our congregations. The migration of peoples of the lower income brackets is far greater. Every time a family moves, the members of that family have to "find themselves" in a new community life. All sociologists, welfare workers and religious leaders recognize the unstable factor in the migratory character of the large percentage of the people of our cities.

The extremes in class distinctions and contrasts in social efficiency to be found in the cities are not always recognized by the churches. From the very wealthy living on the finest boulevards to the poorest living in the slums on the back alley; from the good citizens who are almost invariably connected with the church and who share fully the responsibilities of civic improvement and welfare to the criminal and the juvenile delinquent; from the learned and professional men to the lowliest illiterate, these are part of the extremes of our community life which make up our cities.

PROBLEMS FOR CITY CHURCHES

Two other features characterize our modern cities. I refer not to evils, but to great groups of our city population who are rapidly gaining corporate power and are, therefore, determining factors in the community life. I refer first to the organized labor movement with its fairly clearly defined objectives, and second, to the recent more or less organized movement among the Negroes in the south for the rights of self-determination.

The church has an obligation to aid the city in the social improvement and ethical guidance of all four of these areas, that is, the migratory character of the population, the extremes of social classes, the organized

labor movement and the less organized Negro movement. In squarely facing all of these social areas the church needs to broaden its base both spiritually and socially. A sympathetic understanding of the problems involved and an active interest in the welfare and aspirations of all groups will not only work for the moral and social improvement of the city, but it will enhance the value of the church in the eyes of the community and in the eyes of God. If the life of the city is good, it will be because the church has provided the standards of moral and spiritual values for that city, has encouraged the desirable aspirations of the institutions within it, and has been the source of inspiration for its leaders which have made it so.

This last statement leads me to say that the church has a definite obligation to inspire the leadership of the city to work for a good and a prosperous city. Only in this manner can we build a sound foundation for any community. The economic security of all the citizens of all races, creeds and classes of a city is the first step in building a good city. What a man has to eat, the clothes a man can give his children, the character of the place in which he lives, and the sense of self-respect which economic security gives him are of tremendous moral and social importance. They are basic and therefore are very closely allied with high religion. When the church gives inspiration to its leading business and professional men, to its civic and government leaders, and to management and to labor to work for a prosperous community providing economic security for all its people, that church is making these men feel a high sense of stewardship for the welfare of all. To bring new industries requiring skilled labor for its processing not only adds to the economic resources of all the community but provides opportunities for the raising of the educational level of large numbers of its citizens.

'A CITY SET ON A HILL'

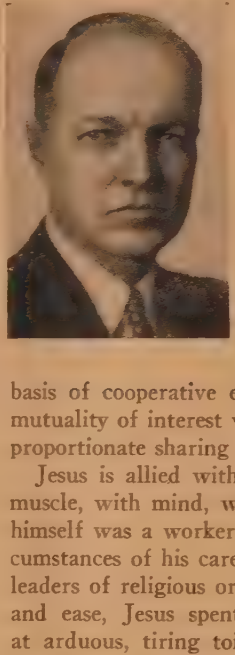
To help the Negro race to realize its spiritual, cultural and vocational aspirations through education and the provision of opportunities for self-development is imperative. The general prosperity of the city's economic life will make this both possible and desirable. Economic security for all groups will solve many of the slum problems. Then the welfare agencies can largely turn from providing economic aid for the destitute to programs of personal, family and social guidance. This does not mean that prosperity alone will solve the problems of our cities. But it is the foundation on which education, proper legislation, social guidance and the moral and spiritual impact of the church can build a better social order for all the people in the city. The church has a social responsibility for the whole city—its economic welfare, its social outlook, its cultural standards, its educational institutions, its moral and religious attitudes. To encourage prosperity, to stand for social justice and the principle of Christian love, to undergird faith in man with a spirit of cooperation in all human relations, and to clearly reveal that both individual men and the city are equally responsible to God, are tasks that challenge the church to renewed devotion to its parish work and to its social obligations.

"A city that is set on a hill cannot be hid," are words of Jesus Christ our Lord. Let the church and city and all of our institutions rededicate themselve the task of making this city. which we love with s great devotion, a city that will increasingly be a be and a more Godly city; a city that is concerned for whole welfare of all the people. The church lives apart from the city but at its very heart. May it t represent Christ in all of our community life.

Jesus and Labor

By CHARLES M. CROWE

LABOR LEADERS generally are very sure the church has sold out to industry and the e omy of capitalism. Leaders of industry, on the o hand, are equally positive that preachers as a w have followed the parlor pinks down the commu line. Perhaps it would help bor, industry and church alike to consider what m well be assumed as Jesus' tude toward the current sna problem of labor relationshi



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Jesus no doubt would be turbed by the deep cleav driven between the childre God by labor controversy. yet it is questionable if he w take sides. Rather would work to bring both sides basis of cooperative effort in which a recognitio mutuality of interest would be rewarded by a fair proportionate sharing of profits.

Jesus is allied with all who build creatively—w muscle, with mind, with money. The fact that J himself was a worker is one of the most amazing cumstances of his career. Whereas most founders leaders of religious orders lived lives of contempla and ease, Jesus spent the major portion of his at arduous, tiring toil. It was as if in so doing would forever stamp the labor of men's hands wi divine dignity.

And yet Jesus was no common drudge. He wo creatively, honestly, intelligently. Nowhere does complain of being debased or disgraced because it his lot to work with his hands. We find in him labor agitator with a belligerent class consciousn As far as we know he was proud that he was a wo sharing thus the common lot of men. The fact he was a laborer did not blind him to the worth other people, nor restrict his brotherly relations them.

In the later years of his life, as a teacher, Je sympathies were not exclusively with the poor or the rich, with the worker or with the employer. was interested in the quality of life resulting from efforts of men, regardless of their particular so

. He loved the poor, yes; he loved the rich also. ɔved common people, yes; he enjoyed also sym- ɔic fellowship with men of means and authority. ccepted without apology the hospitality and sup- ɔf people of substance. When he looked upon the young ruler he didn't hate him, he loved him. king him to sell his goods and distribute to the he was not trying to raise the economic level of ɔor; he was trying to claim the rich man's life, sts, devotion.

other words, Jesus would see men of all stations e as workers together. His condemnation would at the point, not of the social position occupied, here the attitudes and efforts of either worker or ɔyer, or of both, would destroy human values and le human personalities. Jesus would always stand erably against the exploitation of human life, ıer by unscrupulous labor leaders or equally un- ulous management.

day we need to see that the building of a Chris- society needs workers of all kinds and in all s. To set labor and management against each as having opposing interests is a false antithesis. spouse the cause of either exclusive of the other lse Christianity. The Kingdom brotherhood will be furthered by fostering class antagonisms. idea for society, rather, calls for the friendly ration of all groups toward a common goal. And is interdependent civilization of ours, torn asun- ɔy class strife, we are forcibly faced with the e fact that Jesus may be right after all—that what ɔd for one is good for another, and what is bad ne is bad for all. This principle can act as a ce wheel in these turbulent days in which the s of men are peculiarly susceptible to lopsided and ll political and economic schemes.

ork, the cooperative work of brawn, of brains and oney, builds nations, homes, civilizations. Jesus l warn us that only as labor and management to trust each other in a spirit of togetherness is mic salvation possible for both, or for either.

II

us believed in a suitable reward for labor. "The r is worthy of his hire." The implication of this ɔtion should form a definite guide in Christian relations. It makes imperative a decent standard ing for even the lowliest of workers. It also sts the folly of reducing all work to the same nd all workers to the same level. In the parable talents Jesus very definitely recognized the dis- r abilities of men, and as definitely committed f to the principle of rewarding men in proportion y utilize their abilities. Nowhere do we find ndeavoring to reduce all men to a common level. r does he try to lift all men to an uncommon the status of being children of God. It would therefore, that Jesus' profound concern at this is that each individual have opportunity to s himself creatively as a child of God. If this be ny organization or social structure, be it labor corporation or government, that stands in the way of its realization is opposed to the spirit of the Master.

It is true, of course, that Jesus was concerned that the strong care for the weak, and that he set the principle of sacrifice and sharing close to the center of the Christian idea. It is likewise true, however, that he condemned slothfulness and unproductiveness as being unworthy of the children of God. Every man is entitled to his reward in proportion as he makes his contribution to the common task. It is not the possession of goods that is evil in the sight of God; it is the attitude of men toward their goods and their use of it for the common good that God is concerned about.

If the life of the individual is of supreme worth in God's world then this freedom-to-create, without the tyranny of political totalitarianism or the crutch of economic communism, is a must principle in Christian labor relations.

III

Jesus related his work to the divine plan. True, contrary to the admission of many religious leaders, he was interested in economics. Almost half of his parables, for instance, deal not with theological and philosophical ideas but with money and with the relationship of people to it. Yet he would be the last to subscribe to the idea that the good and godly life follows automatically upon an adjustment of economic conditions and that the Kingdom of God is dependent upon a high standard of living. He would warn all of us interested in advancing the cause of the laboring man, and he would warn the laboring man himself, that a fat salary envelope for all is no ticket to eternal salvation nor is it a guarantee of human brotherhood.

Jesus conceived of himself not as an isolated laborer, out for what he could get, but as a partner with Almighty God in the engaging task of Kingdom building. This is patent in the most casual study of his life and teaching. Sorely do labor and management alike need a vision like that in a world wherein selfish greed compels men to subordinate all larger interests to the gratification of personal ambitions. The ideal of winning the war was big enough to demand the best from everyone. It is tragic that the challenge of a peaceful and brotherly world with opportunity and justice and plenty for all is an insufficient goal to claim the unselfish commitment of our leaders and people.

Jesus would remind us all that the chief business of man is not making a living but making a life, not the production of things but the creation of a godly society. Only as we are laid hold of by some such ideal as that will we be redeemed from our consummate self-centeredness. It still is true that he who loses his life shall find it and that the greatest among us are the servants of all.

UNLESS there is moral regeneration throughout the world, there is no hope for mankind—we shall all disappear in the dust of an atomic explosion. Through the church, the forces of tolerance, good will and sympathy may be used to save the world.

DWIGHT D. EISENHOWER.

Some Unfinished Business

By G. CURTIS JONES

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Luke 14:28-30.

AS IN ALL of the twenty-nine parables of our Lord the teaching projected in this, the Tower Builder, is rich in symbolism and suggestion. As I read this passage I think of the uncompleted building standing at Shelby and First streets in our city of Detroit. Whenever I look upon it I am reminded of the parable of the Rash Builder.

Before the days of the great depression a group of excellent citizens with commendable plans organized the famous Ponchartrain Club. Life membership was a thousand dollars. Some twenty-five hundred men subscribed to the idea of having a marvelous building gracing a splendid corner, thus to influence the architectural and social life of the neighborhood. The building was originally estimated to cost some four million dollars. On July 17, 1929, the cornerstone of the clubhouse was laid.

They started a magnificent structure but they were unable to finish it. There it stands: gaunt, hollow and haunting! It is but the splotchy negative of a glossy object, the skeleton of a great idea, a remarkable birdcage and a convenient parking place. Unfinished business!

Jesus knew so well the agenda of life. He knew that many clubs, organizations and individuals live out their lives under the item of unfinished business. Thus our Lord says in this remarkable parable that his way of life is expensive. The accumulation of character, faith and love, like the assembling of building materials, is costly. Therefore one should count well the cost before committing himself to the Nazarene, or his gaunt and gainless life "unlovely and unsung" like the unfinished tower, will stand incomplete and the neighbors are likely to say: "He started out well, but he couldn't hold out."

I

We must write world brotherhood and peace under the item of unfinished business.

The expensive wars of the world have not brought in the reign of peace. In addition to the loss of life and the alienation of truth, these unfinished wars of history have been costly in material things. For example, we are told that in the days of the Caesars it cost 75 cents to kill a man in battle; in Napoleon's day it cost $3,000 to kill a man in conflict; at the time of the Civ it cost $5,000; in World War I it cost $21,000 is estimated that in World War II it cost $50 kill each enemy.

This monument of men and money has brou armistice but not an abiding peace. Webster armistice is "a brief suspension of hostilities by ment." Within three years after the First Wor there were no less than twenty-three internatio ferences on peace. The practical results were negative. As we look back on the period betw two great wars, were we not celebrating a sus war? We need to search our souls and ask o in 1946 if we are celebrating another "suspen hostilities by agreement." Unfinished business!

The real war remains. More than four mil God's people were killed, millions maimed a homeless to die. Who would say that peace ha when in Europe today there are forty million u peoples, thirteen million suffering, and four nearing starvation? Would you declare world success when America sustained one million ca and more than half this number were killed today we have approximately 300,000 patients ernment hospitals; when there are 14,000 soldie the army alone who will wear artificial limbs the their lives? Would you say that America know when we have twenty million uprooted Am across our land? How can one say that this bloo is over (it cost 300 billions of dollars, which pave in one dollar bills a highway 250 feet wide the globe at the equator), when our grandchildr be saddled with its debt? How can one possibly that the "new world" for which we fought has ap when now they estimate it will cost $1,720,000 year to maintain force to safeguard our gains? you say that World War II completed the job wh brave sons and daughters come home from c anticipating a happy livelihood, only to find une ment, colleges crowded and no place to live?

It is either a new world built upon univers sciousness of need and honor, wherein nations a ing to lose something of their sovereignty, if nee guarantee world security, or else it is a new worl As Dorothy Thompson has said: "It cannot be by collective bargaining among great powers o spoils of war. It can only be settled according t ciple."

The principle to be pursued is the Christian a tion of all that we know in the fields of i tionalism, economics, sociology and religion. Th foundation that will adequately support a world zation of good will and neighborliness is the cha Christian intercourse taught by Jesus the Christ

The slogan of our Christian young people cryst the problem and suggests the solution: "We m the world we want."

Peace! Unfinished business!

II

The church must be written under the item finished business.

The church, like the nation, has accomplished some traordinary things. After centuries of persecution d reproach it has won universal respectability. Perps this is a contributing factor to its weakness. We e thinking more in terms of respectability than we are terms of durability. The church has won intellectual d cultural standing. We have exalted the name of sus but we have not always exemplified his spirit. ur Lord, I am sure, never intended the Protestant nily to be divided into two hundred and eighty odd mmunions and sects. He prayed that we might all be e. In the church we sing "In Christ There Is No st or West"—but there is! When will the church actice the hymns that it sings?

In the church we pray "Thy Kingdom come, Thy ll be done," but how badly do we want his Kingdom come? When will the church live its prayers?

The church will continue as an item of unfinished siness so long as forty-eight per cent of America reains unchurched; so long as politicians pressure Conss to keep aliens from our shores; so long as counties ject to the return of conscientious objectors. The od-given task of the church will not be finished so ng as there is one unredeemed soul in the world.

We have hardly begun to think of the possibilities d responsibilities of the church. The church is a oup of self-confessed sinners and not a group of selfspecting saints. The church by its very genesis is od's faithful remnant. Great Christianity is a proclaation of doom and a gospel of hope.

The position Jesus gave his church was that of a city on a hill. Therefore the ability of a local church to ar aloft the light of Christ is its distinguishing greatss. It is therefore to blaze the trail, to lead the way, t to guard the procession.

Certainly the church has its critics. This is its hope: tics becoming Christian. Mr. Chesterton told the ry of a sensitive artist who walked every day by an ly building on his way to work. The sight of it conntly jarred him. He solved the problem by buying e house, moving in and redecorating it. If you are satisfied with the church, commit yourself to it, move and do something constructive about it.

C. T. Studd, a great ambassador of God and of good ll, used to say:

> Some wish to live within the sound
> Of church or chapel bell,
> I want to run a rescue shop
> Within a yard of hell.

hat a glorious chance the church has in this confused ur to run a rescue shop for Christ! Spiritual salvage unfinished!

III

Our lives are incomplete. Man is unfinished.

I came across three sentences in my reading this week ich I want to share with you. Here is the first: Man is a low form of cellular life on his way to the nure heap." Second: "Man is fighting a lone fight ainst a vast indifference." Now, set over against these tences this third one: "Brethren, now are we sons of od." Think of it! We are not stepping stones, nor spiritual nomads, nor tools, nor managers, nor servants —but sons of God. What then is our business?

Some years ago the eminent Dr. Albert Einstein was asked to write his personal code for publication, and among his first sentences was, "Man is here for the sake of others." President Barr of St. Johns College has said: "Our institutions are guilty of mass production of expert illiterates—little people who are experts in gadgets and infinitesimal things—the real setting of our lives is the Christian gospel."

Why do you suppose the first Protestant of the great Reformation, Martin Luther, said, "Here stand I; I can do no other, so help me God"? Why did John Wesley say, "The world is my parish and to do good is my religion"? Why did William Booth envision the needs of the slums? Why did George Whitefield come to America? And why did John R. Mott, at the age of eighty-one, visit England and Europe? Why? Because of their interest in God's business!

Jesus, when tender in years, declared that his business was looking after his Father's affairs. That is ours.

However finished our lives may appear, we are most imperfect. Only God knows what we may become. Jesus alone was able to say, "It is finished." The grave is not the grand finale.

When Jean Paul Richter was laid to rest, the unfinished manuscript of his unpublished book was carried on his casket. And the title of the volume was *Immortality*. Death is but God's pick-up service that carries us from this grief-stricken loam to our eternal home, where we are afforded the glorious opportunity of finishing our unfinished lives.

Your copy of Immortality is on its way to the Great Reviewer. While there is time—rewrite!

WHAT is the great task ahead? Does not our Teacher explain that it is to give every human being his best chance to express the love of his neighbors by serving as his abilities permit? With this as the goal there follows at once the desire to work together, the earnest eagerness to educate oneself for responsible citizenship, the sincere concern with what life's true values are and how these values can best be attained. The atomic age thus gives to religion unprecedented importance as a comforter and as a guide to a worthy destiny.

ARTHUR H. COMPTON.

IN the heart of the God of the universe, each child of his is as necessary to him as the fingers are to the hand. TOYOHIKO KAGAWA.

THE forgotten man of 1946 is the soldier who was naive enough to believe he was risking his life in battles far from home for something better than the selfish interests of the world's major powers.

LT. L. E. SHUCK.

I HAVE been driven many times to my knees in the overwhelming conviction that I had nowhere else to go. My wisdom, and that of all about me, seemed insufficient for that day. ABRAHAM LINCOLN.

Putting Reality Into Religion

By J. WALTER MALONE

The multitudes were astonished, for he taught them as one having reality. Matthew 7:28-9.

JESUS made religion real, you see. When he talked about God he was an intimate father, and with him Jesus believed he could do anything that ought to be done. When he talked about ethics and man's relation to others, he made that ring with reality. "Ye have heard it said . . . Thou shalt not kill . . . but I say . . . Be not angry with your brother." That is much more profound. If we were not angry we would hardly need the command not to kill.

When Jesus talked about men and women, you and me, he said that there are infinite and eternal divine resources available for everyone. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." No wonder the multitude was astonished, "for he taught them as one having reality."

Jesus gave man a religion that meets the three greatest needs of life: one's relation to God, one's relation toward others, and one's relation with himself. Is this a cold mechanical world without purpose or meaning where we are like rats caught in a trap and God is helpless? Or is this, after all, God's world where he is determiner of destiny? Do I have obligations to others and to society or are my obligations in life fulfilled when I pay my respects to God on Sunday morning? Am I an insignificant piece of carbon, a crawling insect? Should I therefore live as an animal or am I, after all, a child of God? These are the vital spots of religion. All other questions about life and religion are corollaries to these.

If we are going to put reality into religion for ourselves and for others, these are matters with which we must have to do in our daily living.

I

In the first place, then, Jesus put reality into his religion by a great faith in God. He astonished the people by so identifying himself with God that, facing a need on a street corner, he paused to pray, "Father, I thank thee that thou hearest me always," and in that faith he helped the man in need.

When Sidney Lanier was ill and visited the marshes of Georgia, he wrote:

As the marsh hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God . . .
By so many roots as the marsh grass sends into the sod,
I will heartily lay me ahold on the greatness of God.

There are only two attitudes toward the universe. One, that there is no God, that the universe is indifferent to man as the ocean is to the fish; or, as some would say, the universe is set against man and "all our dreams and ideals are illusions and all our loyalties fall at last into the abyss, with nothing left." The other view of the universe is that something higher than man has laid hold of man as one's hand on your shoulder. Man did not create beauty, truth and goodness, but these values have broken in and taken hold of us. They are often the deepest realities of our life.

There are two kinds of knowledge. There is the knowledge of land and cattle, of machines and factories. These are the matters with which science is dealing so effectively today. And multitudes are quite content with life if they can have the benefits of these things. But there is another kind of knowledge which we call spiritual values. A hundred million people, displaced from their homes by the recent war, did not live by vacuum cleaners and washing machines; they have lived by faith and hope and love. These values cannot be proved in algebra or trigonometry or in a test tube, but some of us are more sure of them than of certain technical facts of science. You recall the old statement of Huxley: "The more I know of the lives of others the more obvious it seems to me that the wicked does not flourish nor is the righteous punished. The absolute justice of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun." Huxley was as sure of his ethical and spiritual facts as he was of his facts of science.

Let me tell you two homely contrasting stories. Some time ago in Texas a man walked up to the electric chair for the third time. The first two times the generator had failed. The man was convinced that his life was charmed and that God was working a miracle to save him. The third time he carried three roses in his left hand—one for his wife, one for his daughter, and one for himself. In the other hand he carried a Bible. That was probably for good luck. He was smoking a big cigar and walking slowly to give God time to work a miracle again. But this time the generator worked. This man had no thought of God except as magic, as superstition, as blind fate. He was not saying, "God, be merciful to me, a sinner," nor, "Create in me a clean heart," but was hoping that magic would work.

The other story is of a famous English actor who was being honored with a great banquet at the time of his retirement from public life. After dinner, instead of the usual speeches, he offered to recite any dramatic role he had taken that might be requested. There was the usual awkward pause and an old minister near by, perhaps to start something, asked him if he could recite the Twenty-third Psalm. He thought a moment and then agreed to do so on one condition. That was, that the minister should recite it after him. With some regrets the minister agreed. The actor recited the Twenty-third Psalm with all of his power of oratory, and when he had finished there was a great burst of applause. The minister then began slowly: "The Lord is my shepherd,

ll not want." When he had finished there was no ause, but the story says that some eyes were moist some heads were bowed. The actor, quickly sensing ituation, put his hand on the minister's shoulder and "I appealed to your ears but this man appealed to hearts. I know the Twenty-third Psalm but this knows the Shepherd."

he reality in religion is knowing the Shepherd and g to trust until one is as sure of God as he is of , of meat and potatoes, and of his friends. "Well, dy believes that any more," says one, but I say: ere does it get you if you do not believe, except into alleys?" What you dare to believe may change the d. What you do not believe gets you no place. mbus believed the world was round and discovered rica, but what of those who did not believe? They in the majority. Jesus believed in the Kingdom of and gave his life for it and said the gates of hell d not prevail against it. Let us try believing that has a plan and a meaning for our lives. Let us try ing that now are we the sons of God, and so lift vel of life and religion for ourselves and for others. will put reality into religion.

II

e second thought I have is that Jesus put reality religion by a life of goodness that became conta- Why do we print and circulate more copies of that at went about doing good than of any other story the world? I have liked for years to argue with people that the most attractive force in the world dness. Goodness has to do with our relations with s.

ung people always want to ask, "Then why does *eem* so much more attractive than the good?" My r is that evil seems attractive only when one it with colors of the imagination which are not o fact. I dare anyone to look back upon the evil of yesterday and to believe that they are more tive than the good that might have been.

ame down in a hotel elevator in Chicago the other Two men behind me were talking. One said: l, I am not going to drink tonight like I did last It leaves such a rotten taste in my mouth and my eels like a rain barrel." The night before it seemed more attractive than it did the morning after. A ame to the university who had no money, so his was paying his expenses because of his hope in his w. The boy did well for a time until he fell in ome bad company, when he began to "celebrate" ght instead of studying. One night before an nation the group felt it would be more attractive nd the evening in a tavern than at their study . The next morning this young man went to the nation before the effects of the night before had off. He was sent home from the class and a few ater was dismissed from the university. When he home to his local community, disgraced before nily and friends and especially before his uncle, I u, was the evil that he followed more attractive he good that might have been? I have known people in college, falling into evil ways, to take their own lives rather than face the facts, so unattractive did the evil become to them.

If you will face this problem in the positive sense, I believe that goodness is still the most attractive force in the world. A sorority girl stepped into my office one day saying: "I wish Ann could be elected president of our house. But she can't. Her ideals are too high." My reply was that if ideals were the main issue the chances were ten to one that the girl with higher ideals would be elected president. And she was. A student came to the university in February one year and was pledged to a fraternity after the fall class had been initiated. The young man came downstairs at the fraternity house one Sunday morning a few minutes before eleven and found the living room full of alumni and active members, all dressed in their best. He said "good morning" and started to leave. The president said, "Where are you going?" and he replied that he was going to church. He was then told that he could not go to church that day because they were going to initiate him at eleven o'clock. This young fellow steadied himself and said something like this: "Gentlemen, I always go to church on Sunday morning. I would like very much to be initiated into this group but I still feel that I must go to church first. I will be back shortly after twelve and if you are willing to initiate me at that time I shall be glad to have that experience." He went to church and was initiated a little after twelve. That boy was laughed at and razzed with all the good nature of a fraternity group for a couple of years, but in his junior year, when that group was looking for a president, this man was elected to that office. Other things being equal, most groups like for their leaders men who have some quality of goodness and idealism above their own average.

Statues of Lincoln have been erected around the world. Not just because Lincoln was a President of the United States but because of the actual goodness of his character, his kindness to the soldier boys. When one was ordered shot for desertion, Lincoln replied: "No, you don't: Put him back and give him a chance again where he failed the first time." Lincoln's forgiveness of those who wronged him, his thoughtfulness of the mothers of soldiers—these relations with others have been among the most contagious things of his life. This quality of goodness is the mother's greatest influence in the home, it is the teacher's greatest influence in the classroom, it is the minister's greatest influence in the community.

This quality of goodness is the solvent of all our social problems today. It is a spirit of generosity, of nobleness, of putting oneself in the place of another. It is the opposite of selfishness, of America first, and of black markets.

If you and I would put reality into our religion, we would need the touch of goodness, not something that we boast about ourselves but a spirit that becomes contagious in the lives of those about us.

III

Finally, I suggest that we, as Jesus, may put reality into religion by a power within that becomes courageous. We all remember the saying of old Thomas Carlyle:

"Every man has a coward and a hero inside of him." The coward is out for safety, the hero for victory. Everything the coward purposes is detestable to the hero. Everything the hero purposes is unreasonable to the coward. The hero says: "Being a man, be courageous, be true to your best." The coward says: "Look out for yourself, be careful." No doubt each of us has both the hero and the coward inside of himself. It is a lifelong battle for most of us. But, as Carlyle says, "It is religion that develops the hero in man at the expense of the coward in him."

Religion does this by the ideals it gives to us. It does it by the contagion of goodness and heroism in great characters. What is the perennial appeal of the Bible more than Joseph, going to prison for his convictions of purity; Moses, giving up position and wealth to become the leader of an outcast group of slaves; Daniel, purposing in his heart that he will not defile himself; Paul, stoned, beaten, shipwrecked, yet carrying the gospel to Europe and so to us; Jesus, hanging on a cross? Only heroism can finally make religion real. Only the cross finally establishes Jesus as the Savior of the world. If he had found a way of escape he would have meant less to us than our own heroes. Reality in religion does take heroism, and the heart of the Christian gospel is that there are infinite and spiritual resources available for victorious living by every one of us.

Washington Gladden expressed it when he drove a corrupt city council out of Columbus, Ohio. Lord Shaftesbury showed his spirit of courage in his reforms for chimney sweeps and other underprivileged of England. Every day Christian men and women in hard situations demonstrate the power of heroism which is theirs because they are Christians.

Someone has said that meeting and defeating
the triumph of religion. A traveler says that th
time he heard Hawaiian music he declared that
tears set to harmony. Only later did he learn
had been invented by the suffering lepers of H
The Negro spirituals have had great meaning
here.

Nobody knows the trouble I've seen;
Nobody knows but Jesus.
Nobody knows the trouble I've seen,
Glory Halleluiah!

In the midst of trouble and pain and sufferi
"Halleluiah" of Easter breaks forth in glorious v
Dr. Stanley Jones tells of visiting a leper asylum
Orient where a Christian worker had caught the
leprosy himself. All the fingers of his right han
been eaten off by this horrible disease except the
finger. With that he picked up his violin bow and
beautiful and triumphant music. Instead of going
depressed, Dr. Jones said he went away with a s
his heart for such heroic victory under these evil
tions. If we would put reality into religion let
away the blues, discouragements and complaints a
us show an heroic and victorious faith to the wo

A rough and ready preacher in Iowa preach
cently on the subject, "What Kind of Religion D
Have?" I think he meant, "Do You Have Rea
Your Religion?" because his three points were
lows: (1) Do you have religion? (2) Do you ha
catchin' kind? (3) How many have caught it fro

A great faith in God, a quality of goodness
personal and social relations with others, the to
heroism in our personal living, will make religio
not only to ourselves but to those who know us.

A Pastoral Prayer

By CHESTER E. HODGSON

ETERNAL SPIRIT, in whom is found all goodness and righteousness, we lift our minds and spirits to Thee in gratitude for all the workers of the world. We would that we might be fully aware of the immeasurable contribution made to the total sum of life by all those who toil and who call themselves laborers. May all their work be done in the spirit of the Master Worker so that they will indeed become worthy colaborers with Christ.

We thank Thee for all the good that has come out of great labor movements. Clear our clouded vision that we may see the advances that have been brought to mankind and society through the efforts of honest, industrious and sincere leaders. Enlighten those who are greedy and selfish and who would sow seeds of discord for purely personal ends. Bring them to see the evil of their ways. Grant unto them a new vision and a deep wisdom that they may turn aside from selfish endeavor and loveless deeds to serve that which is noble and creative within labor and society.

We pray for justice and understanding. Help
eliminate strife in human relations. Bring employe
employers together in amity and concord that the
mon good may be enhanced. Teach every perso
the aim of life should be the achievement of an
righteousness transformed into service for Thee an
children everywhere. Thus may we understand tha
as we all strive together to build upon those firm fo
tions laid out by Thy Son, our Lord, can we
Thee and do Thy will.

Be with all who toil in fields and on farms, in
and factories, in stores and offices, in mines and mi
schools and colleges, in hospitals and institutions of
ing, in missions and churches, and in all neglecte
forgotten places. Remembering that much of h
creation is material, help us never to forget that lif
its core spiritual. Give us that wisdom which will
to us how we may utilize our material genius for spi
ends and tie it into Thy purposes. In the name of
Christ, our Lord. Amen.

Labor Sunday Message, 1946

LABOR SUNDAY the depth of human suffer- g in many lands must oppress the Christian ce with particular force. In the true Christian ity all persons and peoples are members one of under the searching judgment of One who is n, and beneath the tender care of a Father God. An ill-clad body protests every idle ma- A homeless or poorly housed family pulls at ws of every idle hand. A slave worker any- eopardizes the rights of all free men.

r own country the storms of war were a distant g. In consequence we are left strong and pros- eyond compare. But in the agony of the world threatened by a new spiritual isolation—the ng of our hearts against humanity's pain. From ds and hands and machines might come a flow and tools for the rebuilding of all nations. ur spirits might rise a greater sense of world ip and a passion for freedom which will em- l men.

THE COMMON GOOD

shall not meet our obligations to the world ve meet them to each other in our own land. ity of work and purpose we knew at war is placed by a struggle for profit and power. Out controversy that brings to light shortcomings conomic practices, a higher life may come, but the needs of all men are the standard for those in it. An annual income adequate for a worthy l of living, an economy of high production l employment, the provision of decent housing ured medical care, equal access to employment er benefits of our society regardless of race and he wider distribution of property and income wer—the achievement of these goals for all families and nations is indispensable to the ion of the common good.

American people have a crucial responsibility ining such goals at home and abroad. Planning ic bodies and farsighted political leadership, as all possible cooperative action by private groups ame end, are necessary if chaos is to be averted. nental initiative and controls need not lead to sible power; only by their exercise under demo- feguards can the irresponsible power of private and group selfishness be overcome.

tever the special claims made by labor or by ment, goals of the common good must regulate ements. Unions and employers are to be com- for the stability which they have given to es through the more than 50,000 contracts g for the peaceful settlement of disputes. We apportion the responsibility for recent and current stoppages of work, but we do stress the obligation upon both parties to exercise more mutual consideration and more self-discipline; and to recognize the sanctity of contracts once executed.

RIGHTS AND RESPONSIBILITIES

We note with deep satisfaction the number of employers who give evidence of their care for the common good and for the all-important factor of human relations within industry. With these lies the promise of benefits shared in by all. We are heartened likewise by instances of labor's sense of responsibility in the use of its growing power and status. To be sure it has not always met employers with the spirit that makes for mutual agreement, nor has it as yet put its own house completely in democratic order. But just as we cannot fairly accuse modern employers as a group of indifference or hostility to the just claims of labor, or of disregard of broad human interests, so we would not accuse labor as a group of lacking a sense of social responsibility. Selfishness besets us all as individuals and groups. Within the leadership and ranks of both labor and management a broader outlook on the problems involved in the peace and progress of mankind, as well as such self-discipline as was conspicuous during the war, is urgently needed in the continuing national and international emergency.

We would remind labor that the Social Ideals of the Churches has affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. There still are millions of workers to whom the benefits of trade unionism have never been extended. It is desirable that workers in some occupations, such as workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor. Strong encouragement is due labor organizations in their efforts to improve the general welfare of their members through such activities as workers' education, child-care programs, family case work and personal counseling; also in their activities reflecting a social concern beyond labor's immediate interest.

THE CHURCH IS THE KEY

To meet the needs of this hour the church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of history and the Redeemer of Mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned.

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essage has been approved by the executive committee ederal Council of the Churches of Christ in America d through the Industrial Relations Division, Depart- Christian Social Relations.

WE LIVE in the present moment; but we live also between the ages, between a dying world and an order yet unborn. E. E. AUBREY.

Pitching and Preaching

By G. CLIFTON ERVIN

PREACHING has been compared, more or less aptly, with an amazing number of things. Among these are teaching, selling, plowing and sowing, feeding the flock (or the "babes"), painting, singing, organ-playing, trumpet-blowing and fishing. It has also been compared to baseball pitching, but usually this comparison has taken the indirect form of the partially true observation that "it's all in the delivery."

It might be interesting, however, to pursue the analogy between pitching and preaching—and especially so at this time when millions of baseball "fans," including not a few preachers, are eagerly looking forward to the World Series. And so let us consider the parable of the pitcher and the preacher.

● *Religion Not to Be Served 'Cold'*

A baseball pitcher really begins pitching a game, not with the first pitch to the batter, but with a preliminary "warm-up." He can't "go in cold" and pitch effectively. It is just as true that a preacher can't "go in cold" and preach very effectively. I know because I have tried it all too often—may the Lord forgive me! Dr. John E. Marvin, editor of the *Michigan Christian Advocate,* says: "Today religion is being served cold in many churches. But a cold religion never will warm the hearts of people who live in a world frozen with prejudices, refrigerated with hate and air-cooled with the zephyrs of vengeance. Warmth is needed even at the risk of a little hot air from the pulpit!"

That advice, of course, is probably to be taken with one or two grains of salt, but it nevertheless says something that is greatly worth heeding.

Of course, the spiritual temperature of no congregation will rise above that of the preacher, and the preacher's temperature in the pulpit will seldom rise above the degree reached beforehand in his study. The preparation of the heart for preaching is no less important than the preparation of the head—though I frankly confess that in my own case it is far more neglected. One of the most outstanding preachers in America, I am told, goes into seclusion from Friday evening until he enters his pulpit on Sunday morning. That doubtless is a big part of the secret of his great pulpit power—the fact that he takes plenty of time to "warm up," to prepare his heart and spirit for the service. The oft-quoted recipe of the old Negro preacher for good preaching has much to commend it: "Read yourself full; think yourself clear; pray yourself hot; and then let yourself go!"

● *Mannerisms Should Be Avoided*

Now most pitchers have at least one or two distinctive pitching mannerisms. For example, I recall seeing one

G. CLIFTON ERVIN

pitcher who always massaged his right hip with the ball before every pitch. Likewise, we preachers have our preaching mannerisms which may be assets but oftentimes are liabilities. Some pulpit mannerisms and habits can become annoying and even disgusting to a congregation, while others rouse their risibilities. As an example of mannerisms that produce the first above-mentioned effect, I think of a good preacher who nevertheless has the unconscious habit while preaching of inserting the little finger of his right hand into his right aural aperture and vibrating it rapidly back and forth. And then every so often the same process is repeated on the other side! The effect on the congregation can be imagined.

As an example of pulpit mannerisms producing the second above-mentioned effect, I think of a dear brother who had the habit of stroking something while preaching—the open Bible, his cheek, the side of his trousers, or something else. It happened that one Sunday night the pianist left her fur neck-piece draped over the back of the chair before the piano, which was just a few feet from the pulpit same floor level. After a preacher spied the neck-pi over to it, and preached the of the sermon to the acc of a steady stroking of the increasing titters from th tion.

● *'The*

The first motion, or se tions, in the pitcher's actu of the ball is the "wind-u seen at least one or two m pitchers who majored on th It is exceedingly easy for u to do much the same thi one of the commonest of sins is the long introduct up." A "horrible example" was given on one occasion chapel service when the sp had twenty-five minutes fo used the first eleven of th to relate to an amazed st the nursery fairy tale of However, that speaker wa ner in this respect above m rest of us who are inclined too long and perhaps too t of us must beware of wha called "the elephant sermo appropriate application of s laire Belloc's natural-histo

When people call this beas
They marvel more and m
At such a little tail behind
So large a trunk before.

When the pitcher has co "wind-up," he is then rea pitch. Balancing himself o foot and leg (assuming he hander), he drops his righ hind him and extends his le fore him, while his left foo in the air sometimes as h head. Incidentally, the only have ever seen who could i maneuver with ease and was "Billy" Sunday—but hi not cramped by a Gothic s box pulpit and a Geneva go

● *B P*

Quite frankly straining t a little at this point, I woul less underscore the need balance in preaching as pitching. That balance shou least two kinds—namely, the selection of themes and their treatment. Concernin formance of a certain wo

tress, a dramatic critic quipped: "She ran the whole gamut of the emotions from a to b." In our preoccupation with certain themes that appeal particularly to us, we ministers should be careful lest we narrow our range so that we run the whole gospel scale from "do" to "ra." And we should also be careful that we do not major on minor aspects of any one theme—as did a certain Sunday school teacher who in discussing the "temptation" of Jesus emphasized above all the personality of the devil.

Turning our attention again to our pitcher, whom we left precariously poised in that picture pitching pose, we see his left leg come down and his right arm come over in a smooth, graceful pitching motion. Being a good pitcher, there is no jerkiness or strain in that motion. He stays relaxed; he doesn't "tighten up." The application to preaching is obvious. One of the real secrets of good pitching is to be inwardly relaxed in the pulpit. Incidentally, tension in the pulpit always communicates itself to the pew. After listening to a tense, nervous, flutery preacher, many a layman has made some such exclamation as this: "Whew! I feel like I've been shot out of a cannon!"

● *Importance of the 'Follow-Through'*

The last part of a pitcher's delivery is called "the follow-through." His pitching arm is extended as far as possible toward the batter and his fingers guide the ball as long as possible in order to get every bit of "stuff" and control possible on it. Perhaps the greatest weakness of the average sermon lies right at this point of failure to "follow through" by grappling with that difficult question, "How?" A prominent minister declared recently that "very few sermons are descriptions of process; most of them are sales talks for ends of action."

A few years ago I preached on the text: "If any man has not the spirit of Christ, he is none of his." Following the service a young lady made this comment: "Your exhortation to catch the spirit of Christ was very fine so far as it went, but you should have gone farther and told us just *how* we can catch the spirit of Christ." Many years ago Dr. Fosdick said epigrammatically, "The object of a sermon is far more important than the subject." If the great general object of every sermon is really to help people, then we must "follow through" by bringing it finally "down to earth" rather than leaving it, like Mohammed's coffin, suspended in mid-air.

● *'It's All in the Delivery'*

Now we come to the oft-repeated statement that "It's all in the delivery." In their reaction to this exaggerated generalization some preachers have gone to the other extreme and have declared that there's practically nothing in the delivery. The truth of the matter, as usual, lies between these two extremes. Prof. John J. Rudin of the Duke University Divinity School stated the case excellently in a recent address before a group of ministers: "Those who hold good delivery unimportant simply do not know whereof they speak. Good delivery can make content meaningful and probative. It is a potent aid in gaining and holding favorable attention, without which there will be no response. Therefore the wise speaker will develop a delivery and style as simple, interesting and direct as his purposes will permit."

It is not enough, however, for a pitcher to have a good delivery. He must, first of all, have something to deliver! He must have "something on the ball." He must have a good fast ball, a good slow ball, and a good curve ball or "hook." If it is a downward-breaking "hook," it is oftentimes called a "screwball" or a "sinker." I would not even think of trying to apply these terms to preaching!

● *Something to Deliver*

To the repertoire just mentioned some of the best pitchers of two or three decades ago added a "spit-ball" or "spitter" that performed some marvelous "dipsy-doodles." I well remember a certain preacher of my boyhood days who was literally a "spitter." His great obsession was the "second blessing" theory of sanctification, and those who were unfortunately seated in the front pews got the very definite impression that the second blessing was supposed to be sprayed on!

Certainly the preacher, no less than the pitcher, must have a good delivery; but, what is more important, he must have something to deliver. No end of personal charm, no assortment of pulpit tricks, no orotund mouthing of commonplaces in the most mellifluous cadences can conceal a lack of sermonic content or compensate for a lack of "stuff" on the homiletical ball. Dr. Halford Luccock is continually urging his fellow preachers to "put a curve on the ball." However, no preacher is going to "put a curve on the ball" so long as he is satisfied, as some are, to deal all too much in pious platitudes, canting claptrap, fatuous flap-doodle and holy hogwash.

I have heard a few preachers who reminded me of the sign that appeared in front of a country church in Virginia some fifteen years ago. In large capital letters were these words: "Annual Strawberry Festival"; but down below in much smaller letters were these words: "Due to the depression, prunes will be served." There are those preachers who promise more than they can deliver, and they might learn from this story. They might find it possible, with a little more study, to get a steadier supply of "strawberries" into their sermons.

● *'Good Control' in Preaching*

But it is still not enough for a pitcher to have plenty of "stuff" and a good delivery. He must also have good control. In fact, there is no more important single qualification for good pitching than this. Good control is also a highly important qualification for good preaching. The preacher should always have himself well in hand. He should have good control of himself—of his temper, his emotions, his spur-of-the-moment impulses to say or do things that would be inappropriate and irrelevant. I think of a certain man of great gifts who could have been a truly great preacher if he could but have controlled his impish impulses to say the most utterly ridiculous things and at exactly the wrong time.

Just as steam is not powerful unless it is compressed, so emotion is not powerful unless it is suppressed—unless it is held in tight control. There is nothing more moving than sincere, powerful emotion that is manfully held in check; on the other hand, there is nothing more disgusting in a preacher than emotion that is not only unrepressed but is artificially "worked up." I have left the church a number of times feeling like I had had a bath in salt water and glycerine. Paradoxically speaking, many a preacher has struck himself out again and again by his failures of control; and, also paradoxically, he has struck himself out, not with "strikes" but with "wild pitches!"

There are doubtless other points of analogy between pitching and preaching. One might attempt to apply various other pitching terms to preaching—such as "telegraphing the pitch," "rubbing up the ball," and getting "knocked out of the box." But, my friend, *you* can take it from here!

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• WHO'S WHO in THIS ISSUE •

Born in Wales, Rev. GERALD WATKINS *received* his later education at Colgate University and the Colgate-Rochester Divinity School. Since 1941 he has ministered at Lake Avenue Baptist Church in Rochester and is a special lecturer in the Divinity School. Earlier pastorates were in Norwich and Cortland, N. Y., and at Trinity Baptist Church, Minneapolis, Minn.

Dr. BENJAMIN F. SCHWARTZ *is chancellor of* Nebraska Wesleyan University in Lincoln. He ministered to a number of churches in Iowa, 1922-38, and was a member of the Board of Education of the Methodist Church for four years. More recently he has been treasurer of the Association of Methodist Schools and Colleges. Receiving his A.B. at Grinnell, he was awarded an S.T.B. degree by Boston University School of Theology in 1922.

Rev. K. MORGAN EDWARDS *has recently begun his* ministry at First Methodist Church, Glendale, Calif., following several years' service at the Community Methodist Church in Rosemead, Calif. For the past two years he has lectured in homiletics at the University of California's graduate school of religion. He studied at Drew and Princeton seminaries and has recently been studying for his Ph.D. degree at the University of Southern California.

For five years Rev. LEROY G. CLEVERDON *was pro*fessor of religious education at the New Orleans Baptist Seminary and for ten years was president of Judson College in Marion, Ala. He is now in his fifth year as pastor of the First Baptist Church, Savannah, Ga. A graduate of Tulane University, he was awarded his Th.D. degree *(magna cum laude)* by the New Orleans seminary.

A graduate of Southern Methodist U. and Union Seminary, Rev. CHARLES M. CROWE held his first pastorates at Waco, Texas, and Shreveport, La., and for the past seven years has ministered at Centenary Methodist Church, which for two generations has performed a remarkable service in downtown St. Louis. He is the founder of the St. Louis Sunday Evening Club.

Rev. G. CURTIS JONES *is a graduate of Lynchburg* College in Virginia and of Yale Divinity School. He held pastorates at Tazewell, Va., and Washington, N. C., before going to Detroit, Mich., to be associated with Dr. Edgar De Witt Jones at Central Woodward Christian Church.

In January of this year Dr. J. WALTER MALONE went to the presidency of James Millikin University in Decatur, Ill. He had been pastor of McKinley Memorial Church and director of McKinley Foundation at the University of Illinois from 1922 to 1941 and vice-president of McCormick Theological Seminary, Chicago, 1941-46. Following his graduation at Western Reserve University and from McCormick Seminary, he was a fellow at the University of Edinburgh, 1920-21.

Rev. G. CLIFTON ERVIN *is minister of Central Col*lege Church, Fayette, Mo.

Rev. CHESTER E. HODGSON *is minister of Centenary* Methodist Church, Newark, N. J.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

C. E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "May I Introduce My Friend?" John 13:1—"He loved them to the end."

J. D. LANGENES, Custer, S. D. "With and Without Christ." 1 John 5:12—"He that hath the Son hath life: and he that hath not the Son hath not life."

HAROLD L. SOULEN, Louman Memorial Methodist, Topeka, Kan. "A Declaration of Interdependence." I Cor. 9:19—"For though I was free from all men, I brought myself under bondage to all, that I might gain the more."

W. HAYDN AMBROSE, Minersville, Pa. "Can *Your* God Be Stolen?" Gen. 31:30b—"Wherefore hast thou stolen my gods?"

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

HERBERT W. HAHN, Methodist, So. Bethlehem, N. Y. "Christ and the Church Today." Eph. 5:27—"Christ also loved the church, and gave himself for it; that it should be holy and without blemish."

MELVIN J. JOACHIM, First Presbyterian, Mt. Vernon, N. Y. "The Prelude to Peace." Mark 13:10—"The gospel must first be preached unto all nations."

EDWARD C. DAHL, Centre Congregational, Brattleboro, Vt. "The Man of the Years." John 1:14—"We beheld his glory . . . full of grace and truth."

LEE FLETCHER, First Congregational, Albany, N. Y. "God and Mankind." Jer. 17:5-7—"This is the Eternal's word: A curse on him who relies on man, and leans upon mere human aid, turning his thought from the Eternal! He is like some desert shrub that never thrives, set in a dry place in the steppes, in a salt, solitary land. But happy is he who relies on the Eternal, with the Eternal for his confidence!" (Moffatt)

ADDISON L. SMITH, Second Methodist, New Orleans, La. "A Case of Mistaken Identity." Gal. 2:20b—". . . not I, but Christ liveth in me."

ARTHUR V. GIBSON, Morningside Presbyterian, Atlanta, Ga. "Through Windows of Love." Phil. 2:4—"Look not every man on his own things, but every man also on the things of others."

THE EDITOR'S PAGE

The Event of the Month

THE profound sense of responsibility which the Christian church feels for the future of civilization found representative expression in a conference held in Cambridge, England, in August. Church leaders from fifteen countries, representing Protestant and Eastern Orthodox faiths, met under the auspices of the World Council of Churches to explore the problem of the church's duty in the achievement of just and enduring peace. John Foster Dulles led the American delegation whose members were appointed by the American branch of the World Council. The practical outcome of the deliberations was the creation of a commission of thirty to bring the influence of the churches to bear upon the peace conference in Paris. It is raised the question whether the new commission should seek cooperation with the Roman Catholic Church whose interest in the international crisis has already been pointedly stated by Pope Pius XII. The problem here was complicated by the fact that the Papacy has political interests which by no means coincide with the moral and spiritual interests represented by the non-Roman churches. The danger in such cooperation would lie in the commitment of Protestantism to the Vatican's holy war on Russia. The commission, however, was left free to explore the possibility of such cooperation. The significance of this meeting is far reaching. Whatever the difficulties may be, the world church must find a way to make its voice heard before it is too late. It well might be that when the diplomats run into an irreconcilable and hopeless stalemate, only the voice of Christian faith will be able to rescue the peacemaking.

World Church Leaders Face World Problems

The Book of the Month

MAN AND SOCIETY IN THE NEW TESTAMENT. *By Ernest F. Scott. Scribners, $2.75.*

THE DEAN of American New Testament scholars, now retired from his post in Union Theological Seminary, has given us in this book an illuminating exposition of the Christian conception of man. He holds that the distinctive thing in Christianity is its discovery of man as an individual person, precious in the sight of God and the object of divine redemption and solicitude. This was the profound and original contribution of Jesus himself, distinguishing his mind from that of any religious leader or system before him. Jesus' emphasis on the individual soul as the object of God's love became the ruling concept in the faith of his disciples and in the life of the early church. Dr. Scott finds in Paul and John and elsewhere in the New Testament the same awareness of the priority of the individual personality over the social collectivity which is plainly evident in the synoptic Gospels. Yet he fully recognizes the social nature of the individual and shows that the New Testament always views the individual in his organic relation with society. In the chapter on "The Christian Community" this relation is ably expounded. But all community, secular or specifically Christian, is a means for which the end is the individual soul. Society is made for man, not man for society—this, I think Dr. Scott would say, expresses in a word what Christianity teaches. The book is a wholesome corrective of a one-sided emphasis on the social teaching of Jesus. But the author's insight needs to be expressed as he expresses it, in fullness and balance, lest it develop an opposite one-sidedness.

A Thought for the Month

MODERN MAN has enjoyed thinking of himself as the master of his world. "Behold great Babylon that I have builded," was the braggadocio of a king with a bloated ego, but the same words expressed the general mood of our scientific age as it contemplated western civilization with its manifold evidences of human genius and skill. But now we see this great Babylon of ours in ruins. Our braggadocio is gone. Man, the master, is profoundly humbled. His humanistic egotism is bankrupt. This is the hour to press upon the human spirit the claims of the Christian faith. Christianity begins in a confession of man's inadequacy, of his need of help, of his dependence upon a power higher than himself in whose keeping lies his destiny. But we have been told that the surrender of our human will to any higher will is a "groveling" act. It is time to turn the tables on those who talk in this way. The truth is the direct opposite. Man's powers are not emasculated by surrender to a higher will. They are released and invigorated. Even in science the supreme law of discovery was stated by Huxley in the dictum: The scientist must walk humbly before a fact. In invention we used to talk about "harnessing the lightning" and some now talk about harnessing atomic energy. But the inventor does not "harness" these forces of nature. He yields to them. By contriving some technical device adjusted to these particular forces of nature, the "lightning" does his work for him, and he hopes to find some contrivance so adjusted to atomic energy that it will also work for him. Democracy was once conceived to rest upon the independence of each citizen; but that conception is now giving way to the interdependence of all citizens. Everywhere human welfare depends upon man's surrender of his will to forces and realities outside and beyond himself. Why, then, should any man be ashamed to confess his dependence upon God and to make that "adjustment" of his will to God's will in order that a superhuman power may flow through him?

Is Man the Master?

Charles Clayton Morrison

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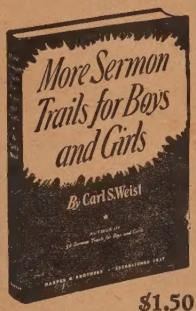

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